

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—MATTHEW V: 16.

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DISCOURSE BY PRESIDENT JOSEPH F. SMITH.

ON Monday, July 4, at a conference of the four Stakes of Zion in Arizona, held at Pinetop, Apache County, Arizona, U.S.A., President Joseph F. Smith spoke as follows: In attempting to say a few words I desire an interest in your feelings and in your faith and prayers; for I am dependent upon the favor of the Almighty for what I shall say to you.

It is very pleasing to contemplate the work of God in which we are engaged. It is worthy of our most careful thought and attention; for it not only seeks to give us, by the spirit of inspiration, a knowledge of those principles which are necessary to our salvation and exaltation in the presence of God, but it seeks, by an organization which God has revealed and established in the earth, to discipline us and to give us experience and understanding in relation to the working and binding effects of those principles. The Gospel itself is a code of laws which originated in the heavens, and which is given to men on the earth to enable them to assimilate themselves to those who are in heaven, that in the observance of the laws and principles which they are governed by we may be like unto them and become fitted to dwell with them when we shall have done with the things of time. The principles of the Gospel are not only perfect in themselves, but the organization of the Church is also perfect in itself, and the order of government which God has instituted for His people is a pattern of that which is in the heavens.

We are told in the revelations that in this Church there are two Priesthoods—the Melchisedec and the Aaronic; and this Aaronic Priesthood is an appendage to the Melchisedec Priesthood, which is the first or greater, and which is after the order of the Son of God. There are numerous offices connected with these two Priesthoods, such as Apostles, Patriarchs, High Priests, Seventies, Elders, Priests, Teachers and Deacons. The Priest-

hood of Melchisedec holds the presiding power and authority ; and by virtue of a man's possessing the keys and the authority of the Melchisedec Priesthood he is able to minister in all the lesser offices of these two Priesthoods, because the greater always comprehends the lesser. We are also told that the office of a Bishop belongs to the lesser or Aaronic Priesthood ; and that whenever there are found in the Church legitimate descendants of Aaron, then the Bishops will be chosen from his seed, because this office belongs to them by right. And when a literal descendant of Aaron is found to officiate in the office of Bishop, he will do so without counselors. But he will be chosen and ordained and set apart to officiate in this office by those who hold the Melchisedec Priesthood. He will not be able to seize the office by reason of his being a descendant of Aaron, any more than a person is entitled to any office in the Priesthood because he is born in the Church. All persons have to be set apart and ordained to these offices and callings by those who hold the authority. So that if there was a descendant of Aaron here whom it was thought proper to choose to fill the office of Bishop in the Church, and to sit as a common judge in the midst of the people, he would have to be called and ordained to that office, and set apart to officiate in it, by the presiding officers of the Melchisedec Priesthood.

The office of Bishop, or presiding officer in the lesser Priesthood, is to look after and take care of the temporal affairs of the Church. Hence it becomes the duty of the Bishop to look after the gathering of the tithing of the people, and other contributions which are made for the building of temples and houses of worship, for the sending of the Gospel to the nations of the earth, for the gathering of the poor, for the maintenance of the ministry, for the support of the poor, to look after such as are in need, and to minister unto them according to their necessities. But it is the duty of him who holds the High Priesthood, which is after the order of the Son of God, to preside over all the officers of the Priesthood and over all the members of the Church, when he is chosen and set apart to preside. For instance, the Presidency of the Church of Jesus Christ of Latter-day Saints is composed of three High Priests, who are chosen from the body of the High Priests, and who are sustained by all the Priesthood and members of the Church, and whose names are presented before the assembled congregations of the Saints every half year, for them to manifest their will, faith and confidence toward them as the presiding officers of the whole Church. It is their duty to preside over the Church. It is their duty to preside over the Twelve Apostles. It is their duty to preside over all the High Priests, over all the Seventies, and over all the Stakes and wards of Zion. In fact, it is their duty to preside over all the branches of the Church in every land and clime. This presiding council is set apart for this purpose, and is sustained by the voice of the people, not only in the general conferences, half yearly, but in all the Stakes of Zion, at their quarterly conferences. The presiding authorities of the Church are presented before the people that they may sustain or reject them, as they see fit.

The Twelve Apostles are a traveling High Council, called and appointed

to officiate in the ministry and in the preaching of the Gospel of Christ in all the nations of the earth, as well as in the Stakes of Zion, under the direction of the Presidency of the Church. The Seventies are quorums each of Seventy Elders, who are chosen and ordained for the purpose of assisting the Twelve Apostles to carry the Gospel to the nations of the earth, wherever the Apostles have not power or time to carry it themselves. They are, therefore, auxiliary Elders, chosen to be assistants of the Twelve Apostles in spreading the Gospel, that Gospel may be preached to the people, that they may understand the truth as it is in Christ Jesus, and that they may grow up in the knowledge of God and in an understanding of those principles which are calculated to save them, as Brother George Reynolds, one of the First Seven Presidents of the Seventies, has been preaching the first principles of the Gospel to us here this afternoon. These are all general authorities of the Church, and it is their duty to labor for the welfare of Zion everywhere, wherever they are called and appointed by their presiding officers to go.

Then we come to an organization which we call a Stake. This meeting is a gathering of Latter-day Saints who are members of four separate Stakes of Zion located in Arizona. We have here the Presidents of these four Stakes, with their counselors, and a number of the Bishops and other officers. We have come here to hold a conference, to teach and be taught, and to rejoice together in the truth. We have come to be taught in relation to our duties as Presidents of Stakes, as Counselors, as High Councilors, as Bishops, etc. The organization of a Stake is a perfect pattern of the general organization of the Church. As God organized the whole Church with three presiding High Priests and with twelve presiding High Councilors, or a traveling High Council, so we have three High Priests to preside over a Stake, and twelve High Councilors to sit with them in judgment on matters which may be appealed to them from the Bishop's court, or may come before them originally. The Bishops are appointed to preside over wards in a Stake. A Bishop presides over one ward. He has no jurisdiction over another ward. He cannot go into another ward and act there as Bishop, because he is not set apart for that purpose. He has been appointed Bishop over a certain ward. There he has authority to preside. But his jurisdiction and his authority do not extend any farther. So with the President of a Stake. The President of the Snowflake Stake of Zion has authority in the Snowflake Stake, but he has no authority in any other Stake. Where he is set apart to preside, with his counselors, there he has jurisdiction, according to the rights and powers which pertain to his presidency.

Now, as the Presidency of the Church of Jesus Christ of Latter-day Saints presides over the Twelve, over the Presidents of Stakes, and over the Bishops of wards, through all the lengths and breadths of Zion and throughout all the world, so the Presidency of a Stake presides over the Bishops in the Stake, and over the High Council, and over the High Priests, and over the Elders, and over all the people within the borders of the Stake, to the same extent precisely, in their sphere and calling, as the First Presidency over the Church. The presiding authority of a Stake is

independent of that of all other Stakes, but is not independent of the presiding authority of the Church; notwithstanding the organization of a Stake is as perfect and complete as the organization of the entire Church, yet it would not be complete if it were not inseparably connected with the presiding authority of the Church. So, also, a Bishop cannot act independently of the presiding authority of the Stake. He is amenable to that authority in all things. He is responsible, in the discharge of his duties, to the presiding officer of the Stake in which he is Bishop. He is not independent of him either in the management of his spiritual affairs or his temporal affairs. He is amenable to the presiding authority of that Stake as that presiding authority is amenable to the presiding authority of the Church.

When the Presidency of a Stake counsel a Bishop with regard to temporal affairs, the Bishop should understand that it is their right to look into his affairs as a Bishop, to scrutinize his acts as such, and to investigate everything that he does as Bishop. They not only have the right to do this, but it is their duty to do it, as much as it is the duty of the general presiding authorities of the Church to look into the actions and conduct of the presiding authorities of the Stake, and the presiding authorities of the Stake have no right to question their authority to do this; neither has the Bishop any right to question the authority of the Presidency of the Stake to inquire into his affairs and to look after his doings and see that they are right. A Bishop should feel proud to acknowledge the right of the Presidency of the Stake to inquire into his official acts, and not only that, he should feel proud that he has someone to rely upon, to ask counsel of, and to see that he does not go wrong.

[TO BE CONTINUED.]

A SINGULAR SORT OF "CHRISTIANITY."

WE notice a great many allusions in papers published in the Southern States to the removal of some "Mormon" missionaries, by force, from Beaver Dam, Virginia, to another part of the State. It appears that in the latter part of August a meeting was held for the purpose of stopping the work of proselyting said to have been successful in that region. After a chairman and secretary had been appointed, the following resolutions were presented and adopted:

Resolved, that with God's help this shall remain a Christian community.
 Resolved, that we will tolerate no Mormonism in our midst.

The report says: "A motion was carried that the body act as an escort to accompany the Mormons to the borders of the county. Major Page was elected to take charge of the expedition, and after riding ten or twelve miles they found the Elders in a tobacco house near Jones' Cross Roads. They were promptly escorted to the county's border, and having promised that they would not again enter the county, were permitted to leave. There were about seventy-five men in line, who included the best men of the neighborhood."

What a singular sort of "Christian community" that must be that will not tolerate an unorthodox Christian society in its midst! Imagine Jesus of Nazareth, at the head of an unlawful mob of His disciples, driving out from their midst, by force of numbers, two or three preachers of a different faith to His own! Fancy Peter and James and John, with seventy-five Saints at Jerusalem, hunting out a couple of ministers of some other denomination than theirs, and escorting them out of Judea, warning them to return no more!

It is evident that these good "Christians" of Beaver Dam have little real faith in the power and virtue of their own religion. They are afraid to pit it against the alleged heresies of the "Mormon" Elders. The only efficient argument they can offer is the power of violence. It is as open a confession of the inferiority of their own creeds as if made in so many words. It is also an act of direct hostility against the spirit and teachings of Christ, whom they pretend to follow. Their Christianity is bogus. Their proceedings were not even civilized, but an act of barbarism. And the public journals that endorse or countenance it are scarcely fit for publication among savages, because they would only confirm the degraded beings in their brutal practices.

The kind of Christians that cannot "tolerate" even a heathen creed or heathen teachers "in their midst," are the very antipodes of the Christians who learned their creed from the lips of the Savior and His Apostles. The consequences of their rejection of truths which would be of infinite value to them and the people allowed to remain "in their midst," will certainly follow their barbaric and anti-Christian course. The Elders can quietly remove to a more civilized community, and bear with patience and with pity the contumely that has come to them from deplorable ignorance and prejudice.—*Deseret News*.

THE JAFFA-JERUSALEM RAILWAY.

A CORRESPONDENT from Jerusalem writes that on the last Sunday in August, crowds of people passed through the Jaffa gate to witness a sight that had never been seen before in the Holy City. This was no other than the first locomotive engine which had arrived at the new railway station, preparatory to the opening of the railway line. Modern civilization, with its rapid modes of communication, is penetrating into the realms of that more ancient civilization which has shed its glorious light over Europe, teaching it the greatest and highest of lessons which alone can make true civilization possible—the beauty of holiness. The West is paying back a portion of its debt to the East. How will the East accept it? This is a problem not easily answered.

The crowd which assembled to watch the gigantic moving thing that seemed to be propelled without any power was as much astonished as if a locomotive engine had never been heard of. Fast as news travels, there are corners of the earth which it does not readily reach. They seem, as it were, untouched by all that goes on at a distance, and by anything which

travels on a mental plane apart from that supplied by the common standard in their midst. The Arabs, Turks, Jews and Christians, all alike, who constituted this motley assembly, were filled with awe and wonder at the sight of the smoking thing that moved along and dragged carriages after it. One old Jewess, who had never been outside of the city, declared it was possessed of the devil. A party of young Arabs was pressed by curiosity to approach a little nearer, when all at once the engine uttered a shrill whistle. At this hideous shriek the Arabs started back with horror, lifted up their hands and cried: "Ma scha Allah," "What is the great God doing? This is the work of Satan!" It is a curious fact that through all ages, whenever any new and strange thing has been placed before the common people, they have invariably credited the evil powers with its invention, though the results obtained by it were conducive of comfort or benefit for mankind. It was so with printing, perhaps the greatest benefit that has come to the modern world. Strange that it has never occurred to man to thank God for the new gift!

In how far the railway may prove a benefit to Palestine cannot be predicted with any degree of safety, but one need have no misgiving. What it has done for the rest of the world will follow here also. It will develop the resources of the country, and unite men more and more by bringing them into closer contact with each other.

The year which is about to burst upon us will witness one of the grandest sights that have been known in Palestine for many centuries. May it prove an unmixed blessing!—*Jewish Chronicle*.

FACTS AND EVENTS.

Dispatches state that treaties of commerce will be simultaneously concluded between the Russian, Turkish and Egyptian governments.

The Spanish government has ordered that October 12 shall be an annual national holiday, in commemoration of the discovery of America.

Lieutenant-General Carl Miller of Hanover, Germany, the last surviving German officer that took part in the battle of Waterloo, has just died, aged 99.

A dispatch from St. Johns, N. B., dated October 1, states that smallpox has broken out among the Indians in Songlish reserve, near Victoria, B. C. Many have died.

On September 30, thirty-two warrants for the arrest of strikers from the Carnegie steel mills, near Pittsburg, Penn., U. S. A., were sworn out, each being charged with treason against the state.

Smallpox is now raging at Chihuahua, Mexico. Many deaths are occurring daily, and the visitation is the worst ever known there. All efforts to prevent the spread have proved unavailing.

A dispatch states that Bishop James Brown, who presides over the Saints at Evanston, Uintah Co., Wyoming, was nominated by the republicans of that place for county clerk. He declined the nomination on the ground that he was not a member of the republican party.

Mail advices from Yokohama, Japan, state that an exceedingly heavy earthquake has occurred at Gifu City, it being almost as disastrous in its effects as that of last October. The earth opened in great cracks in many places, and many roads and fields were destroyed. From the early hours of the morning until noon, the inhabitants experienced over forty shocks.

The cause of the outbreak of typhoid fever now prevalent at Easington county, Durham, England, from which numerous deaths have resulted, has been traced to the water supply of the district derived from the wells, the water of which is drained through an adjacent churchyard. The county analyst reports this water as being literally alive with living organisms of a repulsive type.

The Dominion dairy commissioner, Mr. Robertson, has just made the largest cheese in the world. The cheese weighs over 22,000 lbs. and is to be placed on a pyramid among the Canadian dairy products at the World's Fair, Chicago. It contains the curd of one day's milk supplied by 10,000 cows, and is pronounced to be perfect in color, flavor, and texture. It will be sent to Great Britain after its exhibition at the World's Fair.

A new invention, under the name of wire glass, has been brought on the market. It is said to possess greater resisting power than the ordinary material, and is indifferent to the most abrupt changes of temperature. An idea of its toughness may be gained from the fact that it cannot be cut by a diamond, except under application of great force. As it cannot be broken without considerable noise, it is claimed in a measure to be burglar proof.

At a meeting of the Sir W. G. Armstrong, Mitchell Co., Limited, held at Newcastle, England, on the twenty-ninth of September, the chairman, Lord Armstrong, said that the lesson taught by the great engineer and coal strikes was that arbitration was preferable and that strikes pressed more heavily on the workmen than on employers. He stated that the company was building for various governments three cruisers with heavy armaments of quick-firing guns, each having a speed of twenty-six miles an hour.

Advices from Victoria, B. C., state that eleven British sealers have been captured by Russian cruisers in the Behring Sea, and the captain of one of them charges the American authorities with inciting Russia to make the seizures of British vessels, as it is believed the Muscovite claims to jurisdiction and ownership of those waters will strengthen that of the United States in the pending arbitration proceedings. A United States schooner has been brought to Victoria charged with violating the *modus vivendi*. The Dominion and Imperial governments are much exercised over the matter and frequent cable messages have passed between them.

The executive committee of the World's Fair are considering a novel scheme, that has been proposed to them, as an attraction in connection with the exhibition. A man has sought to obtain a piece of land near the showground, upon which he proposes to build a railway a mile in circumference, with another line inside the main track, the two being connected by a switch. On one side a grand stand, capable of accommodating 30,000 people, would be erected. The lines would be built in such a position that the two engines with cars going in opposite directions would collide. Thus he would produce a real railway disaster, which he contends would prove an attractive spectacle. He proposes, for the purpose of his display, to buy abandoned engines from different railways, which can be procured at such a rate as to enable him to provide performances twice a week, at a cost of \$2,500 each.

There are many curious trades in the world, but the most strange must surely be the "artificial manufacture of wild men." Yet a well-known English doctor in China has just certified from his own personal experience that this art is regularly practiced in the Flowery Kingdom. First a youth is kidnapped, then bit by bit he is flayed alive, and the skin of a dog or a bear grafted piece by piece upon him. His vocal chords are next destroyed by the action of charcoal to make him dumb, and the double purpose of causing "etiolation" of the skin and utter degradation of the mental faculties is effected by keeping him immured in a perfectly black hole a for number of years. In fact, by treating him like a brute for a sufficiently long time he is made into one. At last he is exhibited to the entirely credulous Chinese as a wild man of the woods, and his possessors reap a rich harvest. The priests, it seems, are adepts at the art. When a kidnapper, however, is caught by the people he is torn in pieces, and when the authorities get him they torture him and promptly behead him.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, OCTOBER 10, 1892.

A MISSIONARY DEAD.

AGAIN the sad and painful duty devolves upon us of announcing the death of an Elder in a foreign land. The Lord has seen fit to call from mortality Elder Adolf Haag—the second Elder to lay down his life while preaching the Gospel in the Turkish Mission. The sad intelligence was received in Liverpool on the evening of October 3, by telegram from Elder Don C. W. Musser, President of the Turkish Mission, and was cabled to President Woodruff at Salt Lake City; word was also sent to Elder Haag's brother, who is at present in Paris. Elder Musser will doubtless give further particulars as soon as he has opportunity to write.

Elder Haag was a native of Germany, and a few years ago emigrated to Utah, his residence being in the city of Payson. Early the present year he was called to take a mission to Turkey, there to engage in the work of spreading the everlasting Gospel. He was twenty-seven years of age, and had a family—a wife and two children—to whom he bade farewell on February 18, to go forth in the service of the Lord, in a strange land and among strange people. On his arrival at Liverpool, his health was not at the best, though nothing serious ailed him, and he proceeded to the headquarters of the Swiss and German Mission, where he was to meet with Elder D. C. W. Musser, who had also been called to Turkey, and both were to proceed together to their new field.

From Bern, word was sent to President Young that Elder Haag's health was such that it was doubtful whether he could go on without being in danger of illness, and he was instructed by the President not to take any risks, but to remain where he was until he had fully recovered. This he did, and in a few weeks reported that he was well and felt able to accomplish the task. Still President Young refrained from instructing him to proceed, and it was not until some time later, when a second letter came, saying he was perfectly recuperated, that he was written to, to join Elder Musser at Constantinople.

There Brothers Musser and Haag remained until some time in August, when they started for Haifa, Palestine, going by way of Alexandria, arriving at Haifa August 31. On the sixth of September, Elder Musser wrote to President Young, telling him of their journey. The letter con-

tained the following statement regarding Brother Haag, which caused a feeling of uneasiness:

Since arriving in Turkey Elder Haag's health has not been good. Yesterday he complained of not feeling quite well, and so went and laid down. In about an hour he awoke, burning up with fever. In a few minutes he was so weak he could hardly sit up; his heart was very much affected, and for a time I felt very much alarmed. I administered to him and his heart became better, but his fever is alarmingly high yet. I doctored him as best I could all yesterday afternoon and last night. This morning, at three o'clock, he became worse. We gave him a good sweating, and at present he is some better and is resting nicely. We feel confident that the Lord will spare him to complete his mission, and will then let him return to his loved ones in Zion.

Immediately upon ascertaining the contents of the letter, President Young decided that Elder Haag should be released at once. This was on September 29. About 8:30 o'clock p.m. on October 3, however, the following dispatch was received at this office:

HAIFA, October 3, 1892.

Brigham Young:

Elder Haag is dead.

MUSSEY.

This awful news was entirely unexpected, for it was believed that after the lapse of such a time from the writing of the letter he had become sufficiently convalescent to avail himself of the release which his condition of health necessitated, and would ere long have the privilege of receiving the care and attention of the loving ones at home. But the Lord had ordered it otherwise.

The blow will fall with terrible effect upon the beloved wife and family, and the relatives of our departed brother; and their grief will be shared by the Elders in the mission field, and by Israel everywhere. Elder Haag was a quiet, unobtrusive man, whose heart was full of integrity for the truth. He felt that he was going forth with his life in his hand to do his Master's will, but there was no thought of shrinking from duty. The intelligence that this faithful worker has fallen in harness is a source of deep grief and mourning. But the Lord has said: "Whosoever shall lose his life for my sake and the Gospel's, the same shall save it." The divine promise cannot fail. It was for the sake of the Master and His Gospel that Elder Haag left his home to face the rigors of an inhospitable clime, and to bear the message of salvation to fallen humanity; and in giving a faithful witness of that message he has been stricken by death. But his reward of eternal life is sure.

May God bless and comfort the loving wife and children and relatives who are called to suffer this great loss. May the widow and the fatherless ever find in Him a protector and a guide. May His Spirit give the strength to bear the heavy burden, and bring the consolation that can come alone from a just and merciful Father, who doeth all things well. Words fail us to express our feelings upon this sorrowful occasion. We deeply condole with his grief-stricken relatives, to whom will go out the heartfelt sympathy of the Saints in all lands. We humbly bow to mandates of a higher Power, praying that God will bestow peace and comfort upon

those who mourn the beloved husband, father, son and brother, who is laid in an early grave. He has gone to meet the reward of the faithful in Christ Jesus. "Blessed are the dead that die in the Lord: for from henceforth they shall rest from their labors, and their works do follow them."

J. H. A.

PAYING TITHES.

UPON one occasion a gentleman who was visiting the Prophet Joseph being impressed by the ease and readiness with which the discipline of the Church was observed by its members, inquired the means by which the people were so successfully controlled; the reply made by the Prophet was that the Saints, being taught correct principle, governed themselves. This is the situation of all who manifest a worthiness to bear the title of Saints of the Most High. Their conformity to Church discipline is voluntary, because they understand its propriety and necessity in order to achieve desirable results; the secret of their integrity and earnestness in the Gospel is in the knowledge they possess of its truth and an intelligent comprehension of the effect of obeying its principles. They have listened to the voice of revelation and inspiration, and being taught in the ways of the Lord, are thereby placed in possession of the light and knowledge which enable them to walk in His paths. Experience has shown that the more diligent and patient those who are called to instruct the people are in teaching and explaining to them the nature and effect of the laws of the kingdom of heaven, the more faithfully have the Saints observed those laws. The realization of this fact brings a strong sense of the responsibility which rests upon all who, having received the divine commission as servants of the Lord, are selected to instruct the Saints in the ways of salvation both in temporal and in spiritual affairs.

Viewing the situation from this standpoint, the receipt of a letter from one of the conferences, containing a number of inquiries, suggests that the Saints in this Mission are not as thoroughly informed upon the principle of tithing as the importance of the subject requires. This condition has probably arisen from a feeling of delicacy on the part of the missionaries about alluding to monetary matters, lest these should be regarded as receiving undue prominence. But when this delicacy is permitted to interfere with an Elder's duty in imparting necessary information to members of the Church it becomes a fallacious standard which should be cast aside. It is well known that the work of building temples, supporting the poor, and meeting many other legitimate expenses which fall upon the Church as an organization, cannot be accomplished without funds, which have to be furnished by the Saints. What they are unwilling to do in this regard must be left undone so far as they are concerned. But in doing the things required they are provided with a strong incentive to energetic effort. The Lord has not left it to the wisdom of man to devise a method of supplying necessary means, but has revealed the principle of tithing, which bears proportionately upon all, both in quantity and kind; and as the law has emanated from a divine Source, He has

promised those who observe it benefits that can come only from the divine storehouse.

The giving of proper instruction upon the principle of tithing is, therefore, not making a call for money; it is pointing out and explaining to the Saints a law, made known by the Lord, whereby His people, rich and poor alike, may secure blessings which affect their spiritual and temporal welfare. If they desire those blessings, they will manifest their faith in the promise of the Lord by obeying His law; if they do not want them, the other course is open. It is entirely an affair of their own choice. But it is a matter of duty on the part of the Elders to declare the word of God in plainness and simplicity, that those under their watchcare may be left without excuse for negligence. It is true that the principle of tithing is one of sacrifice; so is every principle that brings blessing. The farmer who sacrifices a portion of his grain for sowing has some prospect of harvesting a greater quantity than he relinquished to the demand of earth; but if he refuses to part with his grain, the sowing of good wishes and hungry desires will not produce a crop of corn.

The letter referred to asks what is expected of the Saints, under the law of tithing, both in a scattered and in a gathered condition, and quotes the first verse of section 118 of the Book of Doctrine and Covenants. That revelation was given in the year 1838, to the Saints in Zion, and by reading through the second and third verses it will be seen that the requirement named in the first was to "be the beginning of the tithing" of those Saints. They who subsequently gathered, if they desired to fully comply with the law, were to be tithed as stated in the fifth verse (tithe meaning a tenth part); the manner of subsequent observance of the command, both for those who were then with the body of the Church and they who should afterwards gather up to Zion, being given in the fourth verse. It will thus be seen that the general law to the gathered Saints is precisely the same as that observed by Father Abraham, who, as recorded in the seventh chapter of the Epistle to the Hebrews, "gave a tenth part of all." The children of Israel were instructed with regard to tithing, that "of the seed of the land," "of the fruit of the tree," "of the herd or of the flock," "the tenth part shall be holy unto the Lord" (Lev. xxvii). The revelation further states that the period of tithes should be annually; those who observe this law may make partial payments at smaller intervals if they choose, but the basis of settlement is on the income for the year.

Some of the blessings which follow obedience to the principle of tithing are thus set forth in the third chapter of Malachi: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for you shall be a delightful land saith the Lord of hosts." The action of the Patriarch Jacob

shows that he understood this principle when he vowed that if God would be with him and keep him in the way that he went, and would give him bread and raiment, of all that He bestowed on him he would give the tenth to the Lord.

There are some who have gathered to Zion who manifest no inclination to observe this principle, as may be seen by the following extract from remarks made at the quarterly conference of the Salt Lake Stake of Zion, on September 3, by one of the Stake presidency:

Men are not cut off the Church for neglect in paying tithing, but the law of tithing should be recognized as having emanated from God, associated with promises of certain temporal and spiritual blessings. Yet there are prominent men in this Stake of Zion who have no credit to their names on the tithing records.

Referring to the class of people here mentioned, the revelation says "it shall not be a land of Zion" unto them—a land of purity, of peace, of plenty. They may hope to be partakers of benefits by mingling with those who have earned them; but if they seek to climb into possession of the blessings of heaven by any other way than the door of the sheepfold, their reward will be the reverse of that which is bestowed on honest men. This is not a position which true Saints desire to occupy. The latter will recognize the aptitude of this instruction, given at the same conference, by President Joseph F. Smith:

The principle of tithing has been referred to. That it is a true principle cannot be doubted for a moment, for all who observe it in sincerity receive the spiritual and temporal blessings promised. No matter how small a man or a woman's income may be, if an honest tithing is paid the residue will go farther than the whole amount could do, to say nothing of the strengthening of the faith of those who observe the principle. We should be so faithful in performing the duties devolving upon us in the Gospel that we would not need to be reminded of them. Indeed, if we have tested these principles fully, we shall see that one who advises us to neglect them is not our friend, for he is trying to deprive us of the blessings attendant upon obedience to them. This is as much the case in the principle of the payment of tithing as in any other. All we have is given us by the Lord, and we should acknowledge this fact by returning one-tenth of it to Him, thus entitling ourselves to the blessings of His work.

If a man wilfully and persistently neglects any of the duties pertaining to the Gospel, he gives proof that he is not a true Latter-day Saint, that he is still unconverted, no matter what his professions may be. If he is dishonest enough to call himself a Latter-day Saint, he is in reality a latter-day sinner; and there are too many professing Saints who belong to this class. There are some men who try to drive a sharp bargain with the Lord in regard to the payment of tithing, arguing that they must deduct from their income all or part of their expenses, and pay but one-tenth of the remainder. The Lord might be considered just if He should deal with such individuals after the same principle. At any rate, He would not regard them as very good Saints. "The liberal man deviseth liberal things, and by his liberality shall he stand." The Lord has been liberal with us, and we should be so with Him. Tithing may be used for the building of temples, the feeding of the poor, or for any other benevolent purpose that God, through His servants, may direct.

The law of tithing to the scattered Saints is one-tenth of their annual income, or interest. The door to the heavenly blessings is no more closed

against them than against others, if they are willing to enter. It is free to all of the Lord's people. The Prophet Malachi predicts that "the day cometh that shall burn as an oven;" and in this dispensation the Lord has said: "Behold, now it is called to-day, until the coming of the Son of Man; and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming; for after to-day cometh the burning; this is speaking after the manner of the Lord; for verily I say, to-morrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of hosts; and I will not spare any that remain in Babylon. Wherefore, if ye believe me, ye will labor while it is called to-day."

This revelation was given in the year 1831, and is in force upon all who have received the ordinances of the Gospel. If they observe it they have, in addition to other blessings, a promise of preservation in the great day of burning; and as the Lord has said that He will not spare any that remain in Babylon, He must of necessity open the way for those scattered Saints who are tithed to gather out, that they may receive of His protecting care in that great day. The blessings promised to follow the law of tithing will as surely result from its observance as does remission of sins come to the properly baptized believer. It is a step onward in observing all things which the Lord has commanded, and taking it is a purely voluntary act. Those who bear the responsibility of teaching this and other principles should present them so clearly to the Saints, and in such a gentle and persuasive spirit, that there may be no opportunity for blind obedience or disobedience; then by works of intelligent conformity to the laws of God can the faith of His people be made perfect. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." J. H. A.

THE following, which is taken from the Boston, U.S.A., *Globe*, regarding the sale of the old homestead where it is said the Prophet Joseph Smith was born, will be of interest to our readers: "South Royalton, Vermont, September 1.—The old farm upon which Joseph Smith, the founder of the so-called Mormon Church, was born, has been sold to J. H. Kent, a wealthy New Yorker, who is to move from his city home to the farm at once. There are many historical reminiscences clinging to the old farm, which is very pleasantly located among some of the prettiest of New England scenery. Old 'Uncle' Solomon Mack, grandfather of the Mormon Prophet, was the earliest settler upon that part of the farm where stood the house in which Joseph Smith was born. He was liked by all his neighbors, but was a man who had odd ways. There were only bridle paths through the forest in the early days, and Mr. Mack used to make his journeys about the town upon an old jogging mare, using a side saddle instead of sitting astride the mare. This was a necessity, his legs having been injured by a tree falling across them. Reaching a neighbor's house he would sing out, 'Who keeps the house?' If he accepted an invitation to alight and enter the house he was always given a hearty welcome by the inmates. In the early days the line separating this town from Sharon was not marked, and

for some time Solomon Mack was supposed to live in and paid taxes to the town of Sharon, and hence the statement that Joseph Smith was born in Sharon. The line, when established, was found to be several rods south of the Mack homestead, which bordered upon a road running north from Sharon over the hills of Royalton to Tunbridge and the towns beyond. This was the principle thoroughfare of this vicinity in the early days, but a large part of the road has been abandoned for many years."

In a letter dated Afton, Uinta County, Wyoming, September 13, 1892, Elder George Osmond, President of the Star Valley Stake of Zion, says: "One of my eyes failed me just before I left Liverpool, and it affects the sight of my other, making it very difficult for me to write a letter. I am hoping, however, that my sight will soon improve, as I have many friends in the old country to whom I wish to write. After parting with the company of Saints at Green River, whom I left in good health, I arrived home in time for Stake Conference, and immediately after was called by President Joseph F. Smith and Apostle F. M. Lyman to accompany them to Star Valley. Since this little valley was dedicated, thirteen years ago, (by Apostle B. Young) it has improved very fast. There are seven flourishing wards here and in the lower valley. Crops have been somewhat injured by the frost, but considerable good grain and vegetables have been raised, and many improvements have been made."

RELEASES AND APPOINTMENTS.—Elder R. A. Jones is honorably released from his labors as traveling Elder in the Cheltenham Conference, to return home.

Elder Thomas B. Evans is honorably released from his labors as President of the Welsh Conference, to return home.

Elder Timothy Metz is honorably released from his labors as President of the Netherlands Mission, to return home.

Elder Edward T. Ashton is appointed to preside over the Welsh Conference.

Elder A. L. Farrell is appointed to preside over the Netherlands Mission.

Elders Christian Meyer and John H. Forsgren are honorably released from their labors in the Scandinavian Mission, to return home.

Elder Peter Mortensen is released, on account of ill health, from his labors in the Scandinavian Mission, to return home.

CHANGE OF ADDRESS.—The address of the Leeds Conference has been changed to 75, St. Stephens Road, Manchester Road, Bradford.

UTAH NEWS.

(Summarized from Territorial papers.)

The "Life of President John Taylor," from the pen of Elder B. H. Roberts, has just been published.

The sixty-third semi-annual Conference of the Church was held in the Tabernacle at Salt Lake City, commencing on Thursday, October 6.

At Junction, Piute County, on September 6, Sister Pamela Morrill, aged seventy-on years, was accidentally thrown from a cart while it was crossing a ditch, and received fatal injuries. She was President of the Relief Society at Junction.

A fifteen-year old boy named Thomas Yardley was riding on the front platform of an electric car in Salt Lake City, on September 12, when he fell, by a slight lurch of the car, and was caught under the wheels and killed.

An athletic club has been organized in Salt Lake City, with a capital of \$25,000 divided into 1,000 shares, valued at \$25 each. The club embraces the four athletic organizations now in existence in that city, and, it is said, a magnificent gymnasium will be established.

A musical event of note will take place in the Tabernacle at Salt Lake City, on September 21, in which the Provo, Logan and Salt Lake City Tabernacle choirs will join in a concert. Some of the choruses will be those selected for singing at the World's Fair in Chicago next year.

Thomas J. Anderson, United States judge for the second district, held court at Beaver City, in September. On the 14th of the month Charles Walker and Daniel Golding were before him for an infraction of the Edmunds law, and in consideration of the fact that the cases were old, the judge let them off with a fine of six cents each.

The *Deseret News* of September 14 contains this announcement: "On the first day of October next, there will be an entire change in the management of the *Deseret News*. The paper, however, will continue to be non-partisan in politics, and will remain the official organ of the Church of Jesus Christ of Latter-day Saints." Of the capital stock of ten thousand shares with which the new company is incorporated, the entire amount, except six shares, is divided equally by Abraham H. and John Q. Cannon, the former assuming the business management and the latter becoming editor-in-chief.

At Provo, on September 17, the Scandinavian Saints held a conference and celebrated the anniversary of the organization of the first branch of the Church in Scandinavia. This latter event took place September 16, 1850, at Copenhagen, Denmark, the organization being made by Apostle Erastus Snow. The first baptism was performed in Sweden, on July 19, 1850, and on August 12, of the same year, fifteen other persons were baptized at Copenhagen. Elder Fjoister, one of this number, now seventy-seven years of age, addressed the assemblage in Provo.

The territorial republican convention met in the theatre, Salt Lake City, on September 15, there being 412 delegates present. The nominees for delegate to Congress for Utah were C. W. Bennett, of Salt Lake City; George Sutherland, Provo; Jacob Johnson, Moun Pleasant; Presley Denny, Beaver; and Frank J. Cannon, of Ogden. It required 207 votes to make the choice of a candidate, and this was accomplished on the fifth ballot, when Frank J. Cannon received 211 votes, to 202 for George Sutherland. Mr. Cannon, who is editor of the *Ogden Standard*, was then made the unanimous choice of the convention. The platform adopted by the republicans contains the following clause: "We again affirm our opposition to the disfranchisement of any citizen except for crime, of which he shall have been convicted by due process of law, and we favor the free exercise of the power of amnesty to all citizens disfranchised on account of polygamy or polygamous relations, who will obey and uphold the laws of the United States." A motion was also passed, requesting President Harrison to take speedy action on the amnesty measure. The resolutions adopted also included this declaration: "The question of statehood for Utah was not immediately involved in the division of the people of the Territory on national party lines. But in view of the many changes which have recently transpired in our midst affecting the political and material interests of the people, and believing the conditions of the population, material resources, public intelligence and morality of this Territory are such as to insure a stable local government therein, we pledge ourselves to the people of this Territory that our best efforts shall be exerted to form a state government for Utah and to procure her admission into the Union of States."